**BRIEF OVERVIEW: Faith Bandler**

Comments subjective – speaking from personal experience. Sketches struggle to improve indigenous rights and conditions..

Inclusive tone throughout. Attempts to unite differing interests of audience in quest for reconciliation and justice. Also unafraid to challenge those opposed to reconciliation

**Structure**

1 Acknowledges, thanks audience. Quickly asserts: saddened – little progress in reconciliation since 1967.

Identifies 2 main camps: deliberately obstructionist – more open minded Concerted effort to tackle ‘hard job’ to make ‘country a better place’

2 Outlines major changes in treatment of Aboriginal people: WAP, decade struggle for ‘citizenship rights’. Stresses that rights have to be won, must remember and appreciate earlier battles

3 Clarifies role of land rights – up to now ‘on back burner’ because of other struggles. 1962 turning point: Alec Vesper

4 What is needed: discussion, people power rather than political power. Asks for pro-active initiatives. Warns against trusting that rights will be granted.

**LINKING IDEAS**

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| **BANDLER** | **KEATING** |
| * Need for reconciliation to be continued – need to overcome inertia and resistance * Need for unity among supporters of justice for indigenous people * Opposing views must be confronted and challenged * Struggle is necessary – gains have to be fought for. Governments are not to be trusted | * Honour and remembrance for war dead – avoids glorifying war * Value of ordinary people – are extraordinary – nature of heroes * Qualities of these people: mateship, courage, resilience, self-belief, ‘stick together’, support for underdog, questioning of authority * Identifies an Australian character - by unknown soldier representing whole nation * Extrapolates to identity as Australian * Connects unknown soldier to people of today – legacy of ‘a legend’ |

**Faith, Hope and Reconciliation Faith Bandler**

**Talkin’ Up Reconciliation Conference, Wollongong**

**August 1999**

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| **CONTEXT**  Bandler born 1918. Highly respected activist and campaigner against Indigenous disadvantage and injustice since 1950s; key figure in campaign for 1967 referendum.  Unafraid to use blunt language to address those opposed to reconciliation  Addresses younger generation and urges them to continue struggle that her generation have fought for so long.  Speech before 2000 Sorry march  Biblical allusion of title – relevance for struggle for indigenous rights and justice | |
| **IDEAS IN THE SPEECH**  Purpose: to move reconciliation process forward when progress seems to have stalled or be blocked by opposing forces  Inspire other like-minded people to act in support of reconciliation  A call to arms to younger generation to maintain struggle / cautions against trusting government  Confronts and names opponents of reconciliation | |
| **CONTENT** | **RHETORICAL TECHNIQUES** |
| P 1 Thanks for invitation – shared memories from past | Personal connections with some in audience, anecdotal, colloquial (‘memories have been stirred’) |
| P 2 Names audience Admits ‘a little sadness’: reconciliation slowed since 1967: support for racism (‘in the name of free speech’), stolen children revelations | Mix of formal acknowledgement (‘all honoured guests’) and informal (‘put my thoughts together’ and ‘was getting in the way’)  Tone of sadness as lists 2 negatives with  alliteration and strong negative diction: ‘terrible utterances’, ‘terrible tragedy’, ‘sponsored racism’ |
| P 3 Intention to outline her thinking over time. Earlier hope and confidence not been justified. What ‘seen and heard recently’ lead to ‘shame and anger’ – these impede good planning | Metaphors express disappointment and difficulties: progress not certain ‘set in stone …track hasn’t been easy’  Strong emotive nouns: ‘shame and anger’  Express depth of feeling  Language personal, inclusive establishes closeness or unity with audience: ‘I will try to portray my thoughts’ and ‘what we have seen and heard recently’ |
| P 4 Some activists have struggled for a long time but, looking back, disappointed. Lists opposing forces: (1) close their eyes to the past (2) ‘willing ignorance and blindness’ (3) ‘long for ..where all think alike’ | Cumulative listing of active verbs, alliteration; ‘lived, breathed, struggled ..ramparts of the rugged past’ shows protracted difficulties faced  Strongly negative diction about those opposed to reconciliation: ‘ugliness ..willing ignorance and blindness’. Suggests deliberate ill will and antagonism; strong language identifies failed hopes for progress, sense of disappointment |
| P 5 Balances negatives positive allies, kindred spirits | Personal, colloquial expressions: ‘But I’m pleased to say..decent people’  Affirming, optimistic tone: ‘know there is a need to heal the wounds’ |
| P 6 Lists types of suffering and injustice  Indicates a broad concern for world suffering, not only Aborigines in Australia  Questions why differences matter so much more than commonalities | Personal, reflective, colloquial tone: ‘My learning was rather hard and slow’ Relentless cumulation of negative images through repetition: ‘millions ..hungry..homeless..without work, wrongfully imprisoned..the tortured, the mass murder’  Builds up to rhetorical question: why is so difficult to find common ties in humanity? |
| P 7 Adopts viewpoint of opposing ‘wilfully blind’ – not enough focus on positive with praise. Argues for a need to change focus: praise should be to ‘powerless’ who ‘patiently bear’ injustice | Emotive critical term suggests culpability – ‘wilfully blind’.  Anticipates opposing position by inverting argument: praise not to ‘powerful’ but to ‘powerless’ |
| P 8 Acknowledges need to work together.  Recognizes damage and disadvantage that still persists | Powerful images layered: ‘the struggle ..burden of that terrible baggage’ – keeps focus on disadvantage and injustice  Colloquialism, understatement – ‘there’s a fair bit to do about it’ |
| P 9 Lists opponents, call to go forward, despite the odds | Strongly negative figurative language and colloquialisms: “talk-back jockeys .. deliberately blinkered ..chained in their stubbornness’ – metaphor to aptly describe bias and bigotry  Uses inclusive, personal, positive;  “we are free, and if we need .. then we must’ – to rally and encourage those who have ‘worked with determination’ |
| P 10 Appeals to young (variation on famous JFK expression) | Paraphrase JFK – gives contextual weight to message. Repeating syntactical order in successive clauses: ‘ask not what is in it for me, but ..for us’ – creates elevated appeal to ideals  Hints at need for younger generations to take up struggle from older campaigners |
| P 11 Appeals to majority “fair minded people” | Open invitation, acknowledging that no one is perfect  A rallying call to arms, creates sense of unity in audience: ‘come along with us’  Overtly critical language towards opponents: ‘the objectionable and the crude’ |
| P 12 Reminds of purpose of talk: ‘At this conference we might ask ourselves’  Noble goal: “make this country a better place”. Acknowledges difficulty. Repeats appeal to young | Understated, colloquial “a hard job .. yet to be tackled”  Uses 2nd person voice to address and challenge young: ‘So you, the younger’  Language suggests depth of problem: ‘the inbuilt attitudes of this society’ |
| P 13 Reminds listeners: irony of “citizenship” celebration – 50 years yet indigenous people excluded | Uses sarcasm to show pain of exclusion : ‘we were all British subjects. Well some were’ |
| P 14 Reviews some of racist policies from Australia’s history: reminds of White Australia Policy – lists other excluded groups – “less than human beings”. Implies unity with other disadvantaged groups | Conversational, intimate personal tone: “We are not to forget”.  Also uses powerful, emotive, critical judgements: ‘were considered, at times, less than human beings’ |
| P 15 Reminds of “difficult” history 1957 – 1967 campaign for Aboriginal citizenship rights.  Emphasises need to struggle, fight | Repeats personal appeal: “It’s time for us to remember” – shows importance of remembered, shared history  Familiar, colloquial figure of speech: “not handed out on a platter” – continues Bandler’s consistent position of need for ongoing struggle |
| P 16 Returns to formal style – purpose of conference. Acknowledges ‘many who lost their lives …fierce battles”.  First explicit reference to importance of ‘land rights’ as one of concerns of conference | Bandler uses colloquial expressions to connect with audience;  But also unafraid to use strong, bold language that could be confrontational: ‘the invaders of 1788…were many who lost their lives’ |
| P 17 Lists other difficulties that had to be addressed before land rights | Reminds audience of personal links and authority: “the executive of my council, FCAATSI”  Accessible, colloquial expression to engage audience: “put on the back burner”  Lists “problems” and “needs” – cumulative impact – “equal wages .particularly for the black stockmen .. freedom of movement, the false arrests”. Creates sense of large scale of need and injustice, uses war imagery: ‘we had to mobilize the forces’ |
| P 18 Turning point: personal anecdote of change in 1962: Alec Vesper ..from the community at Woodenbong’ “told us all to get up and fight for land rights” | Truncated sentence to indicate turning point. – ‘Until 1962’  Mixes technical terms “form a subcommittee .. Dulcie Fowler was the secretary” with personal recollection: “Alec .. with the bible in one hand and the dictionary in the other” |
| P 19 Continues personal recollections. Reinforces closeness with key individuals in struggle for land rights | First names indicates intimacy, familiarity: “Ken Brindle ..once complained to me that he couldn’t talk to Dulcie” |
| P 20 Lists other struggles for land rights | “people of Mapoon, Weipa and Arukun .. brave actions to combat the mining companies” |
| P 21 Recounts one incident: forced by police into boats, houses and church burnt | Incident shows Bandler’s personal closeness to struggle and gives particular weight to unjust treatment  Simplicity of recount language reinforces injustice of white claims: “They said the land they lived on ..their forebears lived on for thousands of years was theirs” |
| P 22 Returns to reconciliation and what it means  Serves as a call to action: what needs to be done, holding government to account | Rhetorical question and then anaphora “It is about …discusson..rights..being watchful and remembering ..the violation of the first people’s rights’  Strong, combative expressions, urges caution, even distrust: ‘governments only might implement’ |
| P 23 Cites 1975 Racial Discrimination Act but still need for “a genuine people’s movement”. Expresses faith in effectiveness | Title and year of law a benchmark for Aboriginal justice. But Bandler reminds of need to struggle and that it is ‘rare’ for government ‘out of the goodness of its heart’ to grant rights or justice  Mix of colloquial language with a strong, shrewd core message  Metaphor than people “can move mountains” ongoing resonance with audience: mass Sorry marches of 2000 and PM Rudd’s apology of 2007 |
| P 24 Final appeal: time to move forward with more speed | Personal appeal “Dear friends” and final rhetorical question: “If not now, when? If not us, who?” |